

**REPORT OF THE AD HOC COMMITTEE ON  
MULTICULTURALISM AND ISSUES OF EQUITY  
TO THE DEAN OF GRADUATE STUDIES**

## **1. Introduction**

The Ad Hoc Committee on Multiculturalism and Issues of Equity was struck by the Dean of Graduate Studies as the result of a discussion at the Board of Graduate Studies (May 1992) concerning the need for fellowships. The fellowships under consideration were addressed specifically to women students in the Executive Master of Business Administration. It became clear in the discussion which followed that the School of Graduate Studies should also consider the matter of fellowships for other disadvantaged groups and subsequently, the discussion went beyond the issue of fellowships to the broader concerns of multiculturalism in the University. The concerns focused on visible minorities with an emphasis on Black students, on First Nations peoples and other disadvantaged groups. The Dean of Graduate Studies subsequently appointed Dr. C. Bayne to chair an Ad Hoc Committee whose mandate is "to look into the general matter of equity in the School of Graduate Studies and to use some elements of the report *Balancing the Equation: Cultural Diversity at Concordia* from Vice-Rector Cohen's office pertaining to interethnic and intercultural matters at the University."

The Ad Hoc Committee's analysis led it into several areas other than those directly within the purview of the Dean of Graduate Studies and the School of Graduate Studies. We are aware that the undertakings which we recommend require the efforts of the graduate community and the University at large.

The Committee was convened by Dean Kusy on August 20, 1992 at the offices of the School of Graduate Studies. The members of the Committee are:

Clarence S. Bayne, Chair  
Robert Kavanagh, School of Graduate Studies  
Martin Kusy, School of Graduate Studies  
Sushil K. Misra, Department of Physics  
Gail Valaskakis, Arts and Science  
Madeleine Yates, Arts and science

## **2. Background**

This report is a response to Dean Kusy's instruction and finds its place in the University's initiatives concerning multiculturalism and subsequent to "Balancing the Equation: Cultural Diversity at Concordia" (hereafter referred to as the 'Cohen report').

Many studies show that there are major economic and educational difficulties, social lacunae

and adverse conditions and deficits present in visible minority, Black and Native communities. Unemployment among the youth in the Black communities has been demonstrated to be at socially unacceptable levels. Some studies in the Black community put this level at over 50 percent in some districts. Similar, if not worse, statistics abound concerning Native youth. The Black community leaders in their representations at various conferences and workshops across the country associate this problem with racial biases in the schools and discrimination against Blacks in the workplace and society. They argue that there is a need for greater equity in the distribution of educational goods and the benefits of wealth with their communities. We take it to be true when the Black community says that it is in a position of serious disadvantage and we recognize that this is certainly the case with respect to Native communities as well. These matters need to be addressed within the framework of our mandate and will play a role in the actions we recommend. What is perhaps more important, is that the Black community feels strongly that it has been studied enough.

The time has come for action of a concrete nature.

They believe that because Concordia has played a key role in the education of the working classes of this city throughout the sixties, seventies and early eighties, it is in a position to assist their communities.

We accept that the deep and diverse character of the biases, practices and conventions which operate against the entry and retention of Blacks and other visible minorities at Concordia are systemic, and not easily addressed or routed. Many studies have already been done on Blacks across this country and here in Montreal. Now, it appears, action, and not study, is needed, not only in the larger community but specifically at Concordia. At the Ad Hoc Committee's meeting with members of the Black community, a representative from the Quebec Board of Black educators and an alumnus of Concordia said:

"Concordia is special in the sense that it allowed those of us who could not go to school full-time to do a programme at evening. . . This is the Mother that fathered me. We want to see Concordia's name carried forward with pride. That is why we are concerned that the system is more inclusive of our contributions to Canada and world civilisation."

They are asking for concrete action of a sort which is consistent with values espoused by the University mission statement which declares Concordia to be "...a welcoming community where values of equality, non-discrimination and tolerance of diversity are appreciated and actively promoted." This integrates with the recently approved mission statement of the School of Graduate Studies, which says, "The School fosters an inclusive, pluralistic perspective and it upholds high standards across all graduate programmes at Concordia. In its pursuit of excellence, the School advocates an open and flexible approach to graduate education."

This report proposes policies and structures to transform these laudable values into effective action from the point of view of the Black and other visible minority communities, and of the School of Graduate Studies. We are also cognizant of the fact that it is the University as a whole which has the obligation to be "responsive to the needs of a diverse student population" as well as the bilingual, multicultural and multiracial environment from which we must draw these students. Our actions must be as complete as possible. The School of Graduate Studies should look to the larger community for support in its undertakings and anticipates that the University will agree that the values expressed hereafter and in the Cohen report are worthy of these efforts.

### **3. Basic Principles**

The School of Graduate Studies should conduct analyses aimed at devising methods for providing greater access for visible minorities, Black and Native scholars to its graduate programmes. It should aim to eliminate any institutional barriers in the School of Graduate Studies which may impede the ability of faculty and staff who are members of these communities to gain full value from their lives in the Concordia community. Consideration should be given to the degree of representation enjoyed, disadvantages suffered, and limitations on access to resources and opportunities with respect to the target groups. In so doing, some form of distributive justice should be employed.

### **4. Terms of Reference**

The Committee set out the following terms of reference:

1. Conduct an analysis of the Cohen report on multiculturalism and its supporting documents to determine those aspects of the study and its recommendations that apply to graduate studies at Concordia.
2. Conduct an analysis of existing equity models which can be adapted to the Concordia environment.
3. Analyze the practices and policies of Concordia University to determine how they can be improved or adapted to make it possible for the University to more fully serve the needs of visible minority, Black and Native communities; and to facilitate greater access to graduate studies for the scholars and students of these communities.
4. Determine what groups in the visible minority, Black and Native communities are actively involved in research of specific interest to their communities, and study ways in which the School of Graduate Studies could actively promote and encourage linkages between the work of such groups and scholars in the various graduate programmes.

5. Determine the need for support programmes and financial assistance for visible minority, Black and Native students in graduate programmes in the school; and
6. Make recommendations and propose an implementation plan to the Council of the School of Graduate Studies.

The Committee focused its attention on the Black and Native communities in the first instance. The Committee thought that the needs for access and guidance for students of the First Nations were being partially addressed by the Concordia Council for First Nations Education, the Native Student Centre and the current Native Student Advisor. In addition, the Report on the Concordia Council on First Nations plus other scholarly papers (First Nations and Higher Education, by Verna J. Kirkness) provide invaluable information to guide the Committee. An important point of departure for the Black community is that it has a significant presence in the undergraduate programmes at Concordia going back to the fifties. We accept the generally held belief that such groups are significantly under represented in the School of Graduate Studies. As a result, the question at issue for the Committee was, why is there not a significant representation of Black community scholars in our graduate programmes after several decades of Black presence at the University.

The Committee decided to single out those barriers to entry and retention that could be immediately addressed and make recommendations, although it would make more general suggestions on strategies for dealing with problems which require long term action. In order to identify these problems we depended on the information contained in the many documents derived from conferences and workshops held by the Black community across Canada, the Concordia Committee on Multiculturalism, and a series of interviews with Native and Black graduate students on campus, and representatives of the Black community, as well as on the expertise and experience of our members.

## **5. The Gathering and Evaluation of Information**

The Committee set two evenings on which it would receive members of the university community and target groups from the visible minority, Black and Native communities:

**Monday, November 9, 1992      19:00-21:00    Loyola Campus L-AD-131**

**Tuesday, November 17, 1992    19:00-21:00    SGW-Campus    S-H-769**

Notices were placed in the **Link** and the **Thursday Report** and letters of invitation sent to target groups in the visible minority, Black and Native communities. The Monday evening was set aside for graduate students and other members of the university community. The Tuesday was reserved for meeting with the Black community's and First Nations peoples' representatives. The representatives, many of whom were Concordia (Sir George Williams) alumni were mainly members of the Quebec Board of Black Educators. This body has the

distinction of representing the Black community's agenda in education with the Quebec Government, the PSBGM, CECM and other educational institutions. It has an accredited tutorial programme (The Da Costa-Hall Programme) which handles approximately 300 students each summer. Other organisations represented were the Black Studies Centre and the National Council of Black Educators of Canada (Quebec Region), and the Concordia Council of First Nations Education.

To guide the discussions at these sessions the following questions were posted by the Committee in the **Link** and the **Thursday Report**:

1. Do Concordia's Graduate applications and admission processes deter potential visible minority, Black and First Nations students?
2. Are there any systemic barriers which you perceive would limit the access of visible minorities and Peoples of the First Nations to Concordia's Graduate School?
3. Are the general support systems (personal and academic counselling, financial assistance, etc) able to meet the needs of visible minorities and Peoples of the First Nations?
4. Is the curriculum appropriate to the sensitivities, needs and interests of these students?
5. What is and what should be, the relationship between the University and visible minority communities and Peoples of the First Nations?

On Monday November 9, one Black graduate student turned up to the interview session. We noted and he remarked, that the painfully small attendance was itself a message concerning the lack of integration of Black students with the larger system of the University. He gave very personal anecdotal responses to the questions we posed. Was he credible? We certainly believe so because his responses mirrored many of the concerns and feelings expressed by the First Nations students' co-ordinator and Black leaders and witnesses in the various workshops and conferences held in Montreal's and other Black communities across Canada (The Canadian Alliance of Black Educators, June 1992; The Congress of Black Women of Canada, Kitchener-Waterloo Chapter; Black community Forum, Val Morin, Quebec July 1992; and The National Council of Black Educators of Canada, Toronto, October 1991).

This is what he had to say about the sense of alienation he has experienced at Concordia:

"The system set up the regulations and parameters for what it considers a relevant and fundamental education. What it works out to be quite often is that it reflects the concerns of mainstream society. There may be individuals

that understand this and make an attempt to address or work around these difficulties. But in general it is the system that determines who succeeds and who fails. This society offers very few opportunities for those that depart from the traditions of White society."

This is what Kirkness (First Nations and Higher Education) quotes a First Nations student as saying:

"I think White people think education is good, but Indian people have a different view. I know what you are going to say- that education provide jobs and skills. It is true. That's why I am here.... I would like to tell them (at the University) that education should not try and make me into something I'm not. That's what I learned when I wasn't here- who I am. And when I learned that, then I could come back here. I sort of walked away for a while and then came back. Its one of the best gifts I have ever had. But a lot of us just walk away."

Perhaps even more importantly, the Black student's presence marked the absence of all the others that "just walked away" that evening. And he posed the question for us poignantly; "Is this a statement?" He ventured the following interpretations:

1. The method of promotion was not tailored to the audience we were wishing to attract. He himself had not heard about the event through advertising but only when he chanced to drop into Dean Valaskakis' office.
2. Many Black and other visible minority students know that this sort of thing has been tried before with no follow-up or positive results. They may have discounted the relevance of this.
3. There may be a general mistrust of the notion that the system genuinely wants to address in any fundamental way the problems that keep visible minority students out of graduate programmes.

This brought home several points of note.

1. The need to use the media of the people we want to reach and to gain access to networks that they listen to.
2. The need to go out and welcome visible minorities, inform them about the mission of Concordia and its commitment to making Concordia, as Cyril puts it, "a place to be and to come to".
3. We must make this education more culturally inclusive. We must create a learning environment that respects the affective needs of the target groups

while at the same time providing an "education for the real world".

4. The University must act with urgency to put in place a plan of action that is seen to make a fundamental difference for the target groups in question. This is of critical importance if we are to reverse the cycle of mistrust that characterises the responses of communities that have been the subjects of many studies that brought them no benefits.

In the meeting of the Tuesday evening, which saw several groups represented, references were made concerning the impact of economic and social demands from within the certain disadvantaged groups. Students from economically or racially disadvantaged groups require certain tolerance as they attempt to follow the rigors of graduate studies, and a flexible approach concerning extenuating circumstances should be exercised. Leaders of the Black community clearly stated that Black students should be given counselling on entrance to Concordia and considerable advice on "career pathing". A mature student among the delegation also echoed these concerns. She said most mature students have no support in the system at the undergraduate level and even less in graduate studies. They are therefore at higher risk as potential drop outs. "They just pass you through the system. Ten minutes [counselling] at registration is not enough." The group talked about biases in the evaluation system that victimised Black students from the Caribbean. One particular concern expressed was the lack of sensitivity members of the group experienced in the differences in the use of language. They complained about being told to write American English or write Canadian English. This process was described as "recolonialisation". The general feeling was, that notwithstanding some success stories, these types of experiences have turned off a great number of Black students from pursuing graduate studies.

The representatives of the Black communities were very forceful in their denouncing of the racist assumptions inherent in the attitudes of some professors in the class room. They all drew upon personal experiences and situations related to them by other Concordia Black alumni to make the point. They were explicit that at Concordia there is no direction and no nurturing taking place in the class room in terms of the relationship between the professor and the First Nation and Black students. Both Native and Black representatives took it to be self-evident that the curriculum is not appropriate to their needs as peoples, or to the actual state of modern society. Many Black students are frustrated by the failure of the University to teach courses in an inclusive manner.

They admonished the University for not having a mechanism for ensuring a better racial and cultural mix in its graduate programmes. It should, they argued, "undertake the challenging task of reconstructing history and integrating it into all aspects of teaching and training...the world outside there is a multicultural, multiracial, pluralistic world. Is the University educating students to meet the challenges of such a world?... [Further] "bolder efforts must be made to integrate these new experiences into the curriculum. We want change and we want it now". In answer to suggestions that profound change takes time, they replied unanimously, "How long are we to wait ? The leaders of the University must take chances.

They must initiate these changes. The University must create an environment that is more informed and educated to understand how to live with difference, and to foster harmony based on respect."

## 6. Summary and Recommendations

There was a general consensus among all respondents, of a global perception within these communities that education at Concordia is directed towards White mainstream society and the cultural needs of that society. Notwithstanding the new mission statement, it still excludes visible minorities by marginalising the importance of non-white cultures and experiences in the teaching of courses and the development of the person. Although this fact may also be an operating premise of the dominant culture and society as a whole, it is particularly disturbing in an advanced educational environment, and most assuredly in the graduate community which strives for excellence. People are educated away from who they are. This was believed to constitute a "turn off" at the entry point to undergraduate and graduate education alike.

The mission statement commits the University to meeting its social and legal obligations to the "needs of a diverse student population as well as the multicultural environment in which it resides". As the Cohen report correctly observes "much work remains to be done to correct past injustices and imbalance" and to expand the benefits of Concordia as an open, alternative and welcoming institution to visible minority, Black and Native students and their communities. As one Black Alumni put it, "We want to see name "Concordia" carried forward with pride. That is why we are concerned that the system is more inclusive of our contributions to Canadian and world civilization." It may very well be that the University's ideal commitments match these communities demands for access, but it is not clear that the implications of these ideals are fully understood or reflected in its strategies.

In order to integrate the needs of these communities with the overall availability of graduate resources at the University, an appropriate promotion and contact must take place.

### Recommendation 1:

That the University undertake an extensive promotion campaign directed at visible minority, Black and Native communities informing them of the graduate programmes available at Concordia University and the degree of preparation needed to enter those programmes. This should present a picture of what the University offers to assist them in gaining entry to these programmes in helping them and to successfully completing these programmes.

**Recommendation 2:**

That the University and the School of Graduate Studies begin information sessions immediately aimed at students at Concordia, or about to enter Concordia. That the School of Graduate Studies disseminate graduate programme information from booths on the Mezzanine, and through Black Students Associations, Native Student Associations and the networks of visible minorities.

**Recommendation 3:**

That general information and discussion sessions directed toward the University community at large be organised to sensitise its members to the purposes and need for such an undertaking at the programme, curriculum, faculty and personal levels. That such sessions outline the importance of the mentoring role of the professorate on the sensitive front line of graduate education for visible minorities, Black and First Nations students.

That a budget be set aside for this as part of University promotion.

The Committee is cognizant of several important observations made by the respondents with respect to admission policies. In particular, several respondents pointed out that minority students because of many pressures (financial, social, etc) make trade-offs between work and marks. This particular phenomenon is dramatically more accentuated in economically, socially and educationally disadvantaged communities. Given that they cannot allocate equal weight to all courses, they focus on some courses and trade off lower grades on others of less importance to their needs at the time. The committee did not feel that minority students should be given entrance to programmes if they are poor students overall. It was felt that those students who show real strengths and consistency, but have grade point averages less than 3.00, should be asked to prepare for a qualifying year and that the value of such qualifying study be seen as a practical academic transition from a less than qualified to an academically qualified state. This is consistent with the University's commitment to excellence in scholarship and is in keeping with current regulations. An underlying intent in this regard is to maintain academic standards in programmes and yet to enhance opportunities for promising students who are not yet prepared for graduate study.

**Recommendation 4:**

That the School of Graduate Studies work out an agreement with graduate programmes in the various Faculties to devise mechanisms and procedures such as tailored qualifying programmes which would facilitate the admission of visible minority, Black and Native students who have shown graduate strength in their areas of specialisation but who may have cumulative grade point averages below normal acceptance levels. That means be developed to communicate this information to students and communities alike.

The Committee recognises that the social and economic conditions which put visible minority, Black and Native students at a disadvantage in their undergraduate education will not disappear after admission to a graduate programme at Concordia. The lack of financial support not only keeps visible Minorities out of our graduate programmes but contributes to the dramatic rate of attrition, and makes graduate life less productive and fulfilling than it should be. The problem of economic deprivation and the lack of access to mainstream sources of funding for higher education were frequently cited as inhibiting factors by our respondents and in the proceedings of Black conferences.

**Recommendation 5:**

That the University immediately put in place mechanisms directed to helping visible minority, Black and Native graduate students gain access to specifically targeted financial assistance.

The Committee strongly believes that funding of scholarships and other financial support of visible minority students should be a part of the Capital Campaign. This does not preclude other initiatives on the University's part.

**Recommendation 6:**

That the School of Graduate Studies use some of the existing fellowships funds to assist visible minority, Black and Native graduate students. That it create scholarships, fellowships, and assistantships for visible and in particular Black and Native scholars.

**Recommendation 7:**

That Council of the School of Graduate Studies and the University encourage Faculties and Departments to direct more research and teaching assistantships to visible minority, Black and Native graduate students. That grant holders be encouraged to participate in this process as a creative and rewarding part of their mentoring responsibilities.

The University's commitment to the democratization of education is presented in its mission statement, the Senate policy on Gender Equity, the mission statement of the School of Graduate Studies and the Cohen report on multiculturalism. As we move to give concrete reality to these policies, the University will become increasingly subject to pressures to change its patterns of behaviour in dealing with students, especially from non-white communities. We were told by members of the Black community that "visible minority students tend to come from a cultural milieu that does not prepare them to learn through the experiences and cultural references that are used to present materials in graduate schools". They are mistrustful of a system which is seen by many in their communities as unattainable and labelled the "White man's" system. The popularly held view is that a

Black student who attends graduate school, is lost to the community. Thus we are asked to take up the challenge of "reconstructing history and integrating it into all aspects of teaching and training." The general culture of the University, the classroom climate and issues of curriculum content and stereotypes, as well as the whole area of research were addressed formally and clearly in the Cohen report on multiculturalism and must be taken as fundamental in the development of appropriate action and guides for the future of these matters at Concordia.

#### **Recommendation 8:**

That the Dean of Graduate Studies act now to move the graduate agenda with respect to the recommendations in Section 6.2 of "Balancing the Equation: Cultural Diversity at Concordia" (pages 9-11). Special attention must be given to the recommendations with respect to curriculum and classroom climate.

#### Recommendations for actions:

##### General:

- \* An academic committee should be struck by the Vice-Rector, Academic to pursue the discussion and development of action in the area of multiculturalism, with the specific goal of expanding the community-wide commitment to gender equity to include members of other disadvantaged groups;
- \* All academic departments should develop a plan to address issues of cultural diversity within the curriculum and the classroom. Such plans should include various stages for implementation, for reporting and for evaluation, as well as a timetable;
- \* Where Departments are involved in academic planning, a commitment to the principles of racial equality should be in evidence;
- \* Sensitization of Departmental Personnel Committee members (re. cultural awareness for all department and faculty committees dealing with appointments, re-appointments, promotion and tenure) should be ensured;
- \* In the development of new courses, special attention should be paid to the University's commitment to promoting diversity.
- \* Curriculum should be expanded. Financial and human support should be more available for special projects to assist with increasing the

scope of course offerings on ethnocultural communities, racial minorities, cross-cultural communications, racism, etc. Cultural dimension in curriculum reviews and proposals should always be considered;

- \* More content on the above should be integrated into the existing core curriculum;
- \* Ethnic Studies programmes and new courses which promote intercultural sensitivity should be encouraged;
- \* Certain fields of study such as Urban Studies could develop a specific focus related to diversity in society;
- \* Particular problems in the curriculum that could have a negative effect on minority students should be identified and rectified;
- \* Transitional year bridging programmes may need to be developed to provide upgrading of basic skills where pre-university training is insufficient;
- \* Continuing Education, Off-campus and Distance Education as well as applied programmes such as Applied Social Science should be encouraged and provided with the support necessary to develop close links with cultural communities in order to respond adequately to the specific educational needs of Blacks and visible minority students.

#### Classroom Climate:

- \* Special training programmes (i.e., teaching, mentoring, advising) for faculty members and academic administrators should be developed by the Learning Development Office;
- \* Intercultural sensitivity should be included as an essential criterion in the bestowing of teaching awards. Special awards for faculty members having made a contribution to promoting cultural diversity could be established;
- \* In order to provide adequate role models students, there should exist a greater diversity within the professorate;
- \* Retention rates of students from cultural communities should be identified and, if deemed necessary, an in-depth analysis of the causes of attrition should be made and programmes developed to increase

the retention rates;

- \* Some flexibility must be shown in the establishment of exam schedules, etc., in order to take into account diverse religious holidays;
- \* As a measure of the effectiveness of multicultural strategies in the classrooms, consideration should be given to include a question on course evaluation questionnaires regarding the level of promotion of diversity.

Research:

- \* Financial support should be given to the Centre for community and Ethnic Studies in the Department of Sociology and Anthropology;
- \* The availability of research funds for intercultural/ethnocultural research should be publicized;
- \* The profile of researchers from ethnocultural communities and of research on ethnocultural issues should be raised;
- \* Major initiatives should be stimulated in the basic and applied social sciences which support scholarship in the fields of ethnic studies and intergroup relations.

A mentoring system is essential to any graduate education. It is even more important when the student body is diversified. The American graduate education experience shows that, for the reasons given above and due to the impersonal bureaucratic nature of the system, visible minority students have the greatest need for mentoring. Both of our groups (Blacks and First Nations representatives) felt that there was a general lack of adequate mentoring for Black and First Nation students. In particular, the Black representatives felt that the nature of the relationships between some of the professorate and Black students were so negative that students have been turned off from a graduate education at Concordia. This highlighted the need for creative work in the mentoring process.

**Recommendation 9:**

That a full-time graduate education advisor and a co-ordinator be hired to act as a mentor for visible minority students. This advisor would help visible minority students with the admission process; assist them in searching for financial assistance; give general advice and direction on matters of a personal or academic nature; intervene on behalf of the students with the administration; work with the School of Graduate Studies to sensitize faculty and staff to the needs of students from visible minority backgrounds; help

sensitize staff, faculty, and students (the University community) to intercultural relations; and assist the School of Graduate Studies with the development and implementation of its promotion and recruitment strategies.

The Committee notes that in the long run, access to the graduate programmes of Concordia for visible minority students will be limited by the success in reducing the high rates of drop-out in those communities, especially the Black community. Our perusal of the proceedings of Black community conferences and workshops indicates that this problem is very complex, partly rooted in the changes taking place in modern society, the historical nature of the relationships between Blacks and Whites, and structural weaknesses in the Black community (Sharing the challenge I, II, & III, CABE, 1992; Planning to Make a Difference, NCBEC, 1991; Strengthening the Family, The steering Committee to Facilitate the Academic Success of Black Children in Canada 1992). A solution to these problems will require collaboration between the Black community, the University, school boards, and government.

The Committee is also mindful of the fact that much work needs to be done in order for it to fulfil its mandate. Much of that work cannot be conducted without the assistance and cooperation of group and individuals actively involved in education and development programming in the Black community. This Committee extended invitations to many such groups and educators in the Black community, but only the Quebec Board of Educators (QBBE), the Black Studies Centre and the National Council of Black Educators (Quebec Region) attended. Clearly, more information needs to be gathered and analyzed. The significance of the QBBE as a key player in educational programming in the community must be noted. This is underlined by the fact that it has been conducting tutorial programmes in the Black community for nearly twenty years. It also represents the Black community at a *table de concertation* of the Government of Quebec (MCCI). Its formal links with the PSBGM dates back to 1970.

We are certain that this group will satisfy the basic rationale for involving community organisations in this process. It will be of great assistance in advancing the work of the Committee. It would certainly promote greater collaboration between the University, the School of Graduate Studies and the Black community on the establishment of scholarships and addressing other issues on equity. We would expect that it would facilitate the development of a curriculum which is relevant to their community needs, and help the School of Graduate Studies to formulate strategies for extending custom-tailored services to visible minority scholars.

#### **Recommendation 10:**

That a Multiculturalism Advisory Committee be established which includes representatives from the Quebec Board of Black Educators and such other persons as deemed appropriate, the number of persons to be determined by the Dean of Graduate Studies. The Dean may also add such other persons as he may see fit in keeping with the tone of this report. That the Advisory

Committee be chaired by the Dean of Graduate Studies. That it advise the Dean on the implementation of recommendations which fall within the mandate of the School of Graduate Studies and its Council.

That the Advisory Committee continue the work of the current Ad Hoc Committee under the terms of reference stated above or as modified by the Dean of the School of Graduate Studies in keeping with these recommendations and with the spirit of this undertaking.

**Recommendation 11:**

That, in the interim, the Ad Hoc Committee seek appropriate funding and provide facilities to support its work until such time as the Advisory Committee is established and replaces it.

## **Summary of Recommendations**

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## REFERENCES

1. The Report of the National Conference Planning to Make a Difference, The National Council of Black Educators (NCBEC); Toronto Ontario October 1991.
2. Workshop on Parenting: Strengthening the Black Family, The Parent committee to Facilitate the Academic of Black Children in Canada in Partnership with the Department of Multiculturalism, October 17 , 1992.
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